

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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THE CHRISTIAN SECRETARY. PUBLISHED BY PHILEMON CANFIELD, HARTFORD, CONN.

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BAPTISM.

The remarks copied below, form part of a treatise
on the subject of baptism, published in the (Cincinnati)
Baptist Advocate. This extract is from No. 5, of the
series of papers upon the same subject; and if the
preceding ones (which we have not seen) are as ably
done as No. 5, we should pronounce the argument
complete. The closing paragraph contains a note of
felicity wholly beyond the adoption of pedobaptists, of
every name and grade.

Doctor Doddridge, treating on the matter under
consideration, says, "It is indeed surprising
that nothing more express is to be met with
in antiquity, on the subject." For ourselves,
we do not think it at all matter of astonish-
ment. It is not reasonable to suppose that
history will record events which never occurred,
or that the early fathers can afford testimony
in favor of a practice that exists only in the
waking dreams of their modern successors.
The writings, either in whole or in part, of
more than forty fathers, who lived before
Tertullian, have come down to us. Of all this
number, it is not pretended that more than four
or five have any reference to infant baptism;
and we have shown that even these, although
tortured again and again, on the wheel of Pede-
baptism, yet bear not a syllable of testimony.
Justin Martyr speaks of the conversion of some
persons when young men and ladies. This
conversion they call baptism, and carry it back
to infancy against authority. In thus forcing
his expressions to suit their purposes, they
make him contradict himself, and utter the
grosslest absurdities. Irenaeus is subjected to
precisely the same treatment, with the same
results. The forgeries of Rufinus, of the fifth
century, are attributed to Origen, and then tri-
umphantly brought forward in proof, notwith-
standing they are self-condemned and nugatory.
Tertullian absolutely denies that any
should be baptized, but those who understand
Christianity, and profess themselves Chris-
tians." This positive blank is all that can be
drawn from upwards of forty witnesses, during
about three hundred years from the time of our
Lord Jesus Christ. We have thus demon-
strated, that infant baptism was not in existence
until late in the third century, or the beginning
of the fourth, and obtained no countenance
whatever, until the church was overrun by su-
perstitions and corruptions of every sort. We
pledge ourselves for every proof which can be
adduced, of the existence of infant baptism
during the first three hundred years, to bring
forward, from the same period, a proof equally
good for worshipping the martyrs, and other
men, for praying to saints and angels, for tran-
substantiation, and the whole round of popery.
If you receive infant baptism upon the testimo-
ny of such fathers as bear witness to it, you
are obliged upon the same testimony, to receive
all the manumissions of papal superstitions, and
if you reject these, for the same reason you
must reject that.

Thus we see an end of infant baptism. "Its
friends have tried circumcision, and the law of
the Abrahamic covenants; they have tried
commandments and precedents of the Old and New
Testaments; they have tried proselyte bap-
tism, and household baptism; they have trav-
elled from Genesis to Revelation, from Jerusa-
lem to the ends of the earth; they have search-
ed the annals of the world, and have been able
to find not a solitary vestige of infant baptism,
either in example, precept, or command."
The truth is, it is only sustained by the distem-
pered imagination of the prejudiced, and those
who are content to be led along in the rusty
shackles of worn out popery.

The question will doubtless be proposed by
the affectionate parent, what then shall I do
with my dear little children? Must they be
suffered to grow up without instruction or the
fear of God? Must I adopt no method by
which to impress religious truth on their minds?
To each of these interesting questions the
Word of God affords a full and satisfactory
answer, but no where does that Word counte-
nance a resort to baptism for any of these pur-
poses. We are at a loss to conceive how any
one ever could suppose that the slightest moral
or physical good, for the child, could by such
means be procured. None are more anxious
than Baptists to secure religious instruction for
their children, and to impress upon their tender
and susceptible minds, just views of their own
character, and of the relation in which they
stand to God. Nor do any indulge a more fer-
vent affection for their tender and beloved off-
spring, more frequently offer them up to God
in prayer, or realize more sensibly the author-
ity of the command to bring them up in the nur-
ture and admonition of the Lord. What good,
we would however inquire, do children or pa-
rents derive from their baptism? Are the
children the better for it; or are the obliga-
tions of parents or friends increased? Unbap-

tized children are certainly saved, if they die
in infancy, nor does their baptism, in the least
degree facilitate their salvation. Who dare
say that the baptized children of Pedobaptists
are any more docile, mild, or inclined to piety,
than the unbaptized children of Baptist parents?
Every one is obliged, by a command of God,
to teach his children, protect them, form their
hearts to virtue, and in a word, "bring them
up in the nurture and admonition of the Lord;"
and can any promises or ceremonies into which
they may enter, add to the obligations of a
command of God? The supposition is prepos-
terous beyond a parallel. He who neither feels
the influence of parental love, nor recognizes
the authority of divine law, may need such ob-
ligations as the baptism of his children is pre-
sumed to impose, otherwise the rite is as use-
less as it is absurd and unauthorized.

We rejoice that the boundaries which inclose
the Holy Bible, circumscribe our faith and
practice as Christians—that we are not left to
wander in the reveries of paganized Christians,
or Christianized pagans. As Baptists, we are
bound to shape all things, and by his grace we
will do so, "according to the pattern shown to
us in the Word of God." R. B. C. H.

From the Christian Index.

HOLINESS.—No. 2.

3. The Gospel demands the highest possible
cultivation of all the positive virtues. The ho-
liness which we are to seek, is not a mere ne-
gative. It is something more than a white,
blank, inoperative appendage of character.—
Whilst it implies the absence of that which is
degrading, it implies the presence of living, mov-
ing, energizing parties. We must cease to do
evil, and we must also learn to do well.—
Whilst the plants of evil are to be rooted up,
the plants of godliness are to be watered. We
must destroy the works of the flesh, and give
enlarged, sincere and constant entertainment to
the fruit of the spirit. And what is the fruit of
the spirit? "Love, joy, peace, long suffering,
gentleness, goodness, faith, meekness, tempe-
rance." And in what way can we subdue and
exterminate our sins, by the most vigorous and
watchful instrumentality of the active prin-
ciples of holiness? If our hearts are to be cleans-
ed, it is by the influence of that faith, which is
of the operation of the Spirit of God. If we
are to purify ourselves as God is pure, it is un-
der the influence of that living hope unto which
we are begotten again by the resurrection of
Jesus Christ from the dead, and which entereth
into that within the veil. If we are to be wan-
dered from our long-cherished and sinful delights,
it must be by the efficiency of that love, which
is kindled up in the heart by the visions of Cal-
vary, and which, by taking hold of its author
and his commands with intense approbation,
draws us away by a new and antagonistic ac-
tion from the dominion of self, and the pollutions
of the world. But these things must not only be
in us, but they should abound. We should not
only hope, but abound in hope through the
power of the Holy Ghost. We should not only
have patience, but let patience have her per-
fect work, that we may be perfect and entire,
wanting nothing. We should not only possess
meekness and humility, but with a mild and
gentle footstep, with tears, and supplications,
and self-lashing, search out the lowest place
in the valley of humiliation, and there erect our
tabernacle and dwell forever. We should not
only have faith, but we should desire that God
would fulfil the work of faith with power. We
should aim at a stable, strong, enlarged, and
self-denying faith, a faith which elevates us to
high and abiding communion with God, enables
us to lay our head upon the bosom of his Son,
apprehends the promises in their inherent sweet-
ness and energy, and brings down upon the
soul in a perpetual and sanctifying pressure all
the realities of the unseen world. And is it
enough that we love? Our love must pant
and agonize for maturity. We should nurture
it till it can bear all things, believe all things,
hope all things, endure all things, until it look
with the profoundest delight upon every com-
mand of Heaven, however minute or however
mortifying to the flesh, until it rears its strong
and blessed empire over all the heart, mind,
soul and strength. Preeminence in all the
graces, is what the Bible demands. We must
not limit our aim to one single virtue. If we
do, we shall be likely to excel in nothing. All
the graces must be vigorously cherished in
unity and proportion, that they may prop, beau-
tify and feed each other. Exalted piety is not
the aggregate of sickly and dwarfish attributes,
but the bright assemblage and fellowship of
high, mature, and well-disciplined virtues.

4. The Gospel demands of its professors a
most distinct and decided separation from the
world. "My kingdom," says Christ, "is not
of this world." The true disciples of the Lamb
are not of the world; even as he is not of the
world. The kingdom of God consisteth not of
meat and drink of any earthly possessions, or
carnal enjoyments—but righteousness, and
peace, and joy in the Holy Ghost. These are
materials that enter not into the fabrics that are
reared by the uncircumcised heart. They know
them not, they love them not, they pos-
sess them not. The world are proud, ambi-
tious, vain and selfish. The maxims that gov-
ern them are dictated by interest, capricious
fashion, false honor, and unholiness. The
pursuits which absorb their thoughts and en-
gross their energies are those whose utmost
scope embraces nothing more exalted and en-
during than earthly pleasure, accumulation and

applause. They know not God, and obey not
the Gospel of our Lord Jesus Christ. They
are aliens from Heaven, enemies to their Mak-
er, and the slaves of the prince of darkness.
Are these the people, O ye saints of God, with
whom you are to seek fellowship and identity?
We must stand back from the world in a line of
bright, solemn, determined and unbroken sepa-
ration. Their vanities are to be thrown off.
All fellowship with their unfruitful works of
darkness is to be utterly discarded. Our sepa-
ration must be embodied in the prevailing
temper that governs us; it must be the same
holy, meek, and lovely mind, which was in
Christ Jesus. Our separation must be exhibi-
ted in the principles that give direction to our
lives; they must be the peaceful, benevolent,
self-denying maxims of inspiration. Our sepa-
ration must be rendered prominent and lumina-
ous by our energetic devotion to the pursuits of
our high calling—glory, honor and immortality,
sought in subordination to the good pleas-
ure and honor of the most high God. We are
not required to abandon the company of the
wicked; so did not the Son of God; but our
intercourse with them must be regulated by
principles compatible with our own spiritual joy,
purity, and growth in grace. We are not to
withhold from them our good will, our most
sincere and ardent affection, nor to be weary
in our kindnesses and assiduous attentions to do
them good; but we must beware how we rush
into needless and ensnaring intimacies, and
gloss over our guilty compliances with the plea
of Christian kindness and lawful accommoda-
tion. We may transact business with the un-
godly; but the light of holiness must blaze up-
on our traffic; in all our secular intercourse
and negotiations with the world, we must ex-
hibit the true Christian, the sincere, conscien-
tious, upright, uncompromising man of God.

Would that the full and explicit injunctions
and teaching of the Almighty could be felt by
his people. "Be not conformed to this world."
"Love not the world, neither the things that
are in the world. If any man love the world,
the love of the Father is not in him. For all
that is in the world, the lust of the flesh, and
lust of the eyes, and the pride of life, is not of
the Father, but is of the world." "Be ye not
unequally yoked together with unbelievers;
for what fellowship hath righteousness with
unrighteousness? and what communion hath
light with darkness? and what concord hath
Christ with Belial? or, what part hath he that
believeth with an infidel? and what agreement
hath the temple of God with idols? for ye are
the temple of the living God; as God hath said
I will dwell in them, and walk in them; and I
will be their God, and they shall be my people.
Wherefore, come out from among them and be
ye separate, saith the Lord, and touch not the
unclean thing; and I will receive you, and
will be a Father unto you, and ye shall be my
sons and daughters, saith the Lord Almighty."
What a sad departure from these stern and ho-
ly principles do we witness amongst the
Churches of Christ! Might we not infer from
the conduct of many professed disciples, that
they verily believed that these passages formed
no part of the statute book of Heaven? The
truth is, that the Church of Christ at this very
hour is languishing, groaning, and bleeding,
under an awful accumulation of worldly con-
formity. What multitudes, who by their sol-
emn profession have renounced the world, still
live in a great measure as the world liveth.—
They think, and speak, and act as does the
world. They are proud, vain, light-minded,
ambitious, and revengeful. They are repulsa-
tive, contentious, selfish, worldly-minded, and penu-
rious. In their religious discussions and con-
troversies they are uncourteous, unforgiving
and wrathful. They gape and run after the
frivolous and ever-changing fashions of the
world. In the company of the ungodly they
are willing to be forgotten as Christians, as the
sworn friends and representatives of Christ on
earth. They seek after co-partnerships with
scheming, wily, avaricious worldlings. They
float along in the most furious depths of the ei-
fervescing and dangerous tide of party politics.
There are many, who, if they do not actually
partake of the fashionable amusements of the
world, still countenance the indulgence in their
children and friends, and thus hold back the
counteracting influence of determined holiness,
and bid the votaries of folly and sinful pleasure
God speed. What numbers contrary to the
injunction of the Almighty, which says, *only in*
the Lord, unite themselves in matrimonial cov-
enant with unbelievers. Yes, and even Minis-
ters of the Gospel, who should be examples to
all of the most careful separation from the
world, enter into this most important, sacred,
and intimate of all earthly alliances with the
enemies of the Saviour, willing to forego in this
enduring bond the helps and joys and fellow-
ships of faith, prayer, holiness, and christian
sympathy. Thus, in ten thousand ways, is the
Zion of our God afflicted. Her borders lie in
a confused and undefined state, overhung with
perpetual mists, her walls essentially weaken-
ed, her light obscured, and her Saviour grieved,
and pierced by the Israel that he loves. "O
that my head were waters, and mine eyes a
fountain of tears!" If the health of the daugh-
ter of God's people is to be effectually restored,
there must be the light, power, holiness, balm
healing of an entire separation from the world.

THE SOLDIER'S WIFE.

It is now many years since the first battalion
of the 17th regiment of foot, under orders to

embark for India,—that far distant land, where
so many of our brave countrymen have fallen
victims to the climate, and where so few have
slept in what soldiers call the "bed of glory,"
—were assembled in the barrack-yard of Chat-
ham, to be inspected previously to their pass-
ing on board the transports which lay moored
in the Downs.

It was scarcely daybreak when the merry
drum and life were heard over all parts of the
town, and the soldiers were seen sallying forth
from their quarters, to join the ranks, with their
bright fire-locks on their shoulders, and the
knapsacks and canteens fastened to their backs
by belts as white as snow. Each soldier was
accompanied by some friend or acquaintance,
or by some individual with a dearer title to his
regard than either; and there was a strange
and sometimes a whimsical mingling of weeping
and laughing among the assembled groups.

The second battalion was to remain in Eng-
land; and the greater portion of the division
were present to bid farewell to their old com-
panions in arms. But among the husbands and
wives, uncertainty, as to their destiny, prevail-
ed; for the lots were yet to be drawn—the lots
that were to decide which of the women should
accompany the regiment, and which should re-
main behind. Ten of each company were to
be taken, and the chance was to be the only
arbitrer. Without noticing what passed else-
where, I confined my attention to that company
which was commanded by my friend Captain
Loder, a brave and excellent officer, who, I am
sure, has no more than myself forgotten the
scene to which I refer.

The women had gathered round the flag-
sergeant, who held the lots in his cap—ten of
them marked "To go"—and all the others con-
taining the fatal words "To remain." It was
a moment of dreadful suspense; and never
have I seen the extreme of anxiety so power-
fully depicted in the countenances of human
beings as in the features of each of the soldiers'
wives who composed that group. One ad-
vanced, and drew her ticket; it was against
her, and she retreated sobbing. Another
succeeded, and giving a loud huzza, ran
off to the distant ranks to embrace her husband.
A third came forward with hesitating step;
tears were already chasing each other down
her cheeks, and there was an unnatural pale-
ness on her interesting and youthful counte-
nance. She put her small hand into the ser-
geant's cap, and I saw, by the rise and fall of
her bosom, even more than her looks revealed.
She unrolled the paper, looked upon it, and
with a deep groan, fell back, and fainted. So
intense was the anxiety of every person pres-
ent, that she remained unnoticed until all the
tickets had been drawn, and the greater num-
ber of the women had left the spot. I then
looked round, and beheld her supported by her
husband, who was kneeling upon the ground,
gazing upon her face, and drying her fast-fall-
ing tears with his coarse handkerchief, and now
and then pressing it to his own manly cheek.

Captain Loder advanced towards them. "I
am sorry, Henry Jenkins," said he, "that fate
has been against you; but bear up, and be
stout-hearted."

"I am so, captain," said the soldier, as he
looked up, and passed his rough hand across
his face; "but 'tis a hard thing to part from a
wife, and she so soon to be a mother."

"Oh, captain," sobbed the young woman,
"as you are both a husband and a father, do
not take him from me! I have no friend in the
wide world but one, and you will let him bide
with me! Oh, take me with him—take me
with him—for the love of God, take me with
him, captain!" She fell on her knees, laid
hold of the officer's sash, clasped it firmly be-
tween her hands, and looked up in his face,
exclaiming, "Oh, leave me my only hope, at
least till God has given me another!" and re-
peated, in heart-rending accents, "Oh take me
with him! take me with him!"

The gallant officer was himself in tears. He
knew that it was impossible to grant the poor
wife's petition without creating much discon-
tent in his company; and he gazed upon them
with that feeling with which a good man always
regards the sufferings he cannot alleviate. At
this moment, a smart young soldier stepped
forward, and stood before the captain with his
hand to his cap.

"And what do you want, my good fellow?"
said the officer.

"My name's John Carty, please yer honor;
and I belong to the second battalion."

"And what do you want here?"

"Only, yer honor," said Carty, scratching
his head, "that poor man and his wife there
are sorrow-hearted at parting, I'm thinking."

"Well, and what then?"

"Why, yer honor, they say I'm a likely lad,
and I know I'm fit for service; and if your
honor would only let that poor fellow take my
place in Captain Bond's company, and let me
take his place in yours, why, yer honor would
make two poor things happy, and save the life
of one of them, I'm thinking."

Captain Loder considered for a few minutes,
and, directing the young Irishman to remain
where he was, proceeded to his brother officer's
quarters. He soon made arrangements for the
exchange of the soldiers, and returned to the
place where he had left them.

"Well, John Carty," said he, "you go to
Bengal with me; and you, Henry Jenkins, re-
main at home with your wife."

"Thank yer honor," said John Carty, again
touching his cap as he walked off.

Henry Jenkins and his wife both rose from

the ground, and rushed into each other's arms.
"God Bless you, captain!" said the soldier as
he pressed his wife closer to his bosom. "Oh,
bless him forever!" said the wife; "bless him
with prosperity and a happy heart!—bless his
wife, and bless his children!"—and she again
fainted.

The officer, wiping a tear from his eye, and
exclaiming, "May you never want a friend
when I am far from you—you, my good lad,
and your amiable and loving wife!" passed on
to his company, while the happy couple went
in search of John Carty.

About twelve months since, as two boys were
watching the sheep confided to their charge,
upon a wide heath in the county of Somerset,
their attention was attracted by a soldier, who
walked along apparently with much fatigue,
and at length stopped to rest his weary limbs
beside the old finger-post, which at one time
pointed out the way to the neighboring villages,
but which now afforded no information to the
traveller; for age had rendered it useless.

The boys were gazing on him with much
curiosity, when he beckoned them toward him,
and inquired the way to the village of Eldenby.

The eldest, a fine, intelligent lad, of about
twelve years of age, pointed to the path, and
asked if he were going to any particular house
in the village.

"No, my little lad," said the soldier, "but it
is on the road to Frome, and I have friends
there; but, in truth, I am very weary, and
perhaps may find in yon village some person
who will befriend a poor fellow, and look to
God for reward."

"Sir," said the boy, "my father was a sol-
dier many years ago, and he dearly loved to
look upon a red coat. If you come with me,
you may be sure of a welcome."

"And you can tell us stories about foreign
parts," said the younger lad, a fine, chubby,
cheeked fellow, who, with his watch-coat
thrown over his shoulder, and his crook in his
right hand, had been minutely examining every
portion of the soldier's dress.

The boys gave instructions to their intelli-
gent dog, who, they said, would take good care
of the sheep during their absence; and in a
few minutes the soldier and his young compan-
ions reached the gate of a flourishing farm-
house, which had all the external tokens of
prosperity and happiness. The younger boy
trotted on a few paces before, to give his pa-
rents notice that they had invited a stranger to
rest beneath their hospitable roof; and the sol-
dier had just crossed the threshold of the door,
when he was received by a joyful cry of re-
cognition from his old friends, Henry Jenkins
and his wife; and he was welcomed as a brother
to the dwelling of those who, in all human
probability, were indebted to him for their pre-
sent enviable station.

It is unnecessary to pursue this story further
than to add, that John Carty spent his furlough
at Eldenby farm; and that, at the expiration of
it, his discharge was purchased by his grateful
friends. He is now living in their happy
dwelling; and his care and exertions have con-
tributed greatly to increase their prosperity.
Nothing has been wrong with them since John
Carty was their steward.

"Cast thy bread upon the waters," said the
wise man, "and it shall be returned to thee
after many days." S. C. HALL.

From the Boston Recorder.

GONE, BUT NOT MISSED!

A member of the church, having taken "his
wife and his children, his men servants and
maid servants, and all that he had," journeyed
to that Canaan of our days, the West. There
is something melancholy in the idea of parting
with those we have long known. And I had,
I confess, some sombre feelings, as I saw the
cords packed; the horses tackled; and finally
the whole company actually in motion and
passing onward and out of sight.

Now about that man. He sustained, among
other relations, a relation to Zion. Friends and
relations wept as they bade him farewell.
They felt their loss, and the loss was real.
But did Zion weep? Had she sustained any
loss? He had not advanced her interests.
He had indeed contributed to swell her num-
bers by a personal profession, but he brought
no increase to her moral power. She had gone
through her trial without his sympathies, and
he had contributed nothing toward brightening
the day of her prosperity. His departure is
the removal of a pillar from a fabric to which
it had been no support. There are as many
family altars as if he were here. There are as
many at the social meeting. There is as much
done to bring sinners to repentance; as much
to promote spirituality among the people of
God. Why then should Zion mourn his loss?
Break off the *living* branch, and you will see
the tears of regret upon the wounded trunk.
Break off the *dead* branch, and there are none!

But there are disciples who, when they are
gone, are missed, and that in no enviable sense
either. The pastor will have fewer trials; the
brethren less occasion for sorrow over an un-
worthy brother, and the unworthy will miss
them. A rod with which they had scourged
the cause of piety is out of their hands. Now
they must fatten on his remembered faults.

"Unsavory dole." The case is still more mournful if, at the
place of burial, you are compelled to think or
to say "gone, but not missed." How melan-
choly such a strain as this! "We do not miss

this buried disciple from the ranks of the active and enterprising in the cause of Christ, for he never was found there. His absence diminishes the number of attendants on no special Christian privilege. The ungodly have lost nothing on the score of deep and affectionate interest in their welfare; for this buried disciple had never manifested this. No star has fallen from our moral firmament. He did not shine when with us, and now that he is dead and a numerous circle weeps around his grave, still the church of God is not a mourner. If she writes the true inscription on that "monumental stone," she will write, "Gone, but not missed."

Disciple! I trust I have not sped this arrow through the desert air. I trust it has reached your bosom, if your moral character make you a fair mark. Would the church of God be compelled to write the caption of this article against your name, if you were gone to some distant region, or were gathered to your fathers? Must she feel, in view of the barrenness of your life, that she had sustained no loss? This tells a dreadful tale!

Disciple, by your devoted piety, write your own epitaph on your pastor's heart; on the bosom of the church; on the hearts of perishing men, blessed by your agency; so that Zion on earth, as you leave it, shall say, "Gone, missed, mourned;" and Zion on high, as you enter it, shall respond, "Arrived, saved, and blessed forever!"

LATE FROM BURMAH.

The following extracts are from a letter of Mrs. Judson to Mrs. Crosby, of Brooklyn, dated October 28th, 1835, and afford much encouragement to the friends of missions.—*American Baptist.*

I can truly say that the mission cause, and missionary labor, is increasingly dear to me every month of my life. Since my removal to Maulmein my department has been more among the adults, the schools being conducted by those who have more recently entered the mission. Our female prayer meetings average thirty, and they all take a part in prayer, and speak freely of their exercises. Mr. Judson baptized eighteen within the last month—seven European soldiers, five Indo-Britons, three Burmans, one Arakanese, one Mussulman, and one Hindoo. Two others have applied for baptism, and there are many hopeful inquirers both among Europeans and natives. A Chinese is also inquiring what he shall do to be saved.

The Hindoo mentioned above has been in the school about seven months, and was formerly a teacher among his countrymen. He appears humble and devoted to the cause. Two of the Burmans were formerly school-masters, and we hope much from their influence. But the most interesting case which I shall mention, is faithful old Koo-chil, the Mussulman, the same who took such good care of my beloved husband and his departed Ann, during their dreadful sufferings at Ava. He is the Bengalee cook mentioned in the "Narrative." The poor old man resisted long, but the grace of God was too mighty for him, and on last Lord's day he bowed beneath the yielding wave. Your affectionate sister,

SARAH JUDSON.

GOSPEL LIBERALITY.

The Karens, on hearing of the persecution at Rangoon against their brethren, who worshipped the Eternal God, unsolicited, collected and sent to brother Judson three hundred and forty rupees, to redeem them from slavery and prison. Afterward on hearing a further account of their condition, they collected from the Christian Karen village called Mattah, forty rupees more, which are no doubt recorded in Heaven with the widow's two mites, because this they did "out of their deep poverty" having generally only rice and salt for their food.

They have also a Burman Home Mission Society, and the receipts of the first year were more than sufficient to support a native preacher. And in general, the native disciples do not think any sacrifice too great for them to make, in order that the gospel may be carried to their nation.

The call for laborers is very urgent indeed, and Mrs. Wade thinks if she were in America, she would endeavor to persuade the church where she belonged to send away their Pastor, and support him in preaching to the heathen, and get along with conference and prayer meetings, not doubting that such a measure entered into with right feeling would secure the favor and blessing of Heaven.—*American Baptist.*

Brother J. Ambler gives the following account of his labors in Michigan. It is fearfully intermingled with dark shades, and shows clearly with what strength the love of money lays hold of and carries captive those who have professed to be seeking the things that are above. The same dreadful mania rages in New England as destructively as in Michigan.

Temperance flourishes among us. We organized a society, in February, of 55 members, and since that a number have united. Some opposition has been manifested, yet we believe in its eventual triumph; though our faith is weakened while the professed followers of Christ are scattering rum, &c. about us, as is the case with two members of the E. church residing with us. This portion of country is fearfully, and almost incredibly, intemperate—almost all classes drink—and here and there we find Christians (?) partaking of the poisonous cup, and "putting the bottle to their neighbor's mouth." And a few weeks ago a brother of the order purchased a BARREL OF WHISKY for "home consumption!"

As to the obstacles or hindrances to the spread of the gospel of Christ, we must say that the love of money appears to be the greatest. Though there are hindrances enough every where, yet the extremely flattering prospect of becoming rich so easy and so quick, operates unfavorably as to the welfare and usefulness of the Christian; and eternity alone

will unfold how many have worshipped the creature more than the Creator; and though professedly on the side of Christ, yet their works—their minds—have been totally and wholly of a worldly character. "By their fruits ye shall know them;" and we awfully fear for the worldly Christian who is instrumental in the everlasting damnation of sinners. This spirit, in a greater or less degree, infects most of the Christian community—their influence is lost—their spirituality destroyed—and hence the reason is plain why no more is done to aid in the advancement of Christ's kingdom.

Some neighboring churches are sharing in the outpourings of God's spirit—and many have been brought into Christ's kingdom, to the praise and glory of his grace.

J. AMBLER.

A NOBLE RESOLUTION.

At a recent meeting of the Managers of the Baptist Youngs Domestic Mission Society of New York, they, relying upon the Divine blessing to aid them, Resolved, To sustain fifteen missionaries, under the appointment of the parent Society. They have selected their men from the list of the parent Society, and are now making their annual appeal to the liberality of the Christian public, with prospects of increasing success.—*American Baptist.*

SABBATH SCHOOLS IN NORTH CAROLINA.

A correspondent of the Richmond Telegraph gives the following sketch of the remarks, made by several speakers at a recent Sunday school anniversary meeting in Raleigh, N. C. Is it possible that there are at this day, in this enlightened country, professors of religion and ministers of the gospel, who oppose Sabbath schools?—N. Y. Obs.

On Wednesday morning, Mr. Noble A. Penland, a licentiate from Tennessee, and Sabbath school agent in N. C. made an address, embodying statistical information collected by him, of much value. He said there were in N. C. 54 Sabbath school auxiliaries, some of which embrace a county, or more, others a single school. He estimates, in the state, 210 schools, 5,000 teachers, 12,000 children, 14 depositories. But the reports are very defective, and of course the estimate. Not one fifth of the children go to a Sabbath school. There are now two agents in the state, Rev. Mr. Ballard, of the Baptist church, and himself. About 25 counties have been visited by them, and organized as far as possible. Many counties have not a single school. The Am. S. S. Union have expended in N. C. in the last three years, about \$2,000. They have received from it only \$300. One of the great obstacles which this work has to contend with is the want of teachers. In some districts there are none qualified to teach; in others they are indifferent; in others, opposed. In Vance county, a professor of religion refused to teach or to send his children, saying that, as they worked all the week, they must have Sunday to play. In Davidson county a minister, in whose church a school had been organized, ordered the teachers to disband it. He said the children would know more than they need to know. They would be speculating in religion to their disadvantage. And, again, they would be catching at their minister, and criticizing him, if he said any thing they did not like, misquoting scripture, &c. For these excellent reasons the school must and should stop; and he accordingly locked the door and put the key in his pocket.

Rev. J. A. Douglass stated that in Cumberland county the leader of a sect called Gileites frequently preached against Sabbath schools, and had lately destroyed one, by representing it as a Presbyterian scheme to establish popery.

Rev. James Wood also addressed the meeting, and recommended to Christians to establish schools in particular places, by the payment of \$5 or \$10 for a library, which they should control, and if the school failed, remove. He gave an account of a Presbyterian family which had settled in a destitute region, and established a Sabbath school. Their labors were blessed. A revival commenced, and some 30 persons were hopelessly converted. It was pleasant to add that they made no attempts to proselyte, and the whole thirty joined a Baptist church, the only existing church in the neighborhood.

Rev. Jacob D. Mitchell gave some interesting facts concerning similar enterprises in the Pine of New Jersey, and also near Lynchburg.

Rev. Hector M. Neal, from this part of Cumberland, in which a school had been put down, stated that a new school could be started, on the edge of the same neighborhood, and if any one would sustain it, there should be one. A lady present, instantly accepted his offer, and he pledged himself, on condition that she should add prayer to her aims, to endeavor its establishment.

Ordained, at Beamsville, U. C., brother Salem T. Griswold. Sermon by Elder Reuben Winchell, from 2 Tim. ix. 2. The next day, brother John Oakley. Sermon by Elder John Harris, from Ps. xlv. 8.—*American Baptist.*

The following extracts of a letter were mislaid, and of course delayed in their appearance in the Secretary.

STAFFORD, April 7th, 1836.

Brother Bolles,

We are yet enabled to thank God and take courage for his gracious smiles to us as a people. Since our protracted meeting closed, we have met in different places in our society and have witnessed the effects of the Holy Spirit's influence on the hearts of sinners. Prayer, fervent prayer has been offered to God, and saving grace has been given to heal the broken hearted and sin-sick soul. Though the work has not been as powerful as I have witnessed, yet it has gone slowly and silently forward, bidding defiance to scoffs, insolence, and shameful opposition.

On the first Lord's day in March, I had the pleasure of baptizing four happy converts in the likeness of the Saviour's death, and on the 3d of the same, seven. On last Lord's day five. The scene was solemn and interesting. At the close of the afternoon's service the right hand of fellowship was given to eleven, after which we had the satisfaction of sitting around the table of the Lord, to show forth his sufferings and death, with a number of interesting persons, mostly youth, from the age of 11 to 22 years, who had recently been made trophies of Jesus Christ. A number more are expecting to go forward in baptism soon; pray for us, that this work may go on in honor to God and his grace, for to him belongs all the glory.

Your unworthy friend and servant of Jesus Christ,

A. COLE.

Never mind breaking grammar, if the Lord enables you to break hearts, and bring souls to Christ; but if you can acquire mental culture, without losing zeal and holy simplicity of heart, your usefulness may be more extended. Take the hint and work on.—*Rowland Hill.*

For the Secretary.

DEEP RIVER, April 23d, 1836.

Brother Bolles,

A revival of religion has for some weeks past been in progress in this place, both in the Baptist and Congregational churches. The work commenced with the church the latter part of winter. Backsliders returned to God with humble confession and fervent supplication. Such was the state of feeling, that the church resolved to hold a protracted meeting. Meetings were held every evening, and have been from that to the present time. Our protracted meeting commenced on the 8th of March, and continued fifteen days. The church felt that help must come from God, and they were much in prayer. But little time was spent in exhortation. We were favored with the labors of brother R. Jennings through most of the meeting, and of brother N. Wildman the last four days. The preaching was plain, and addressed to the understanding and heart. The sinner was shown his guilt and condemnation, the necessity of a Saviour, the duty of faith and repentance, and the absolute need of the Holy Spirit to draw him to Christ. The number of conversions eternity will disclose. There are however but few in our congregation except children, but what hope they have passed from death to life.

The first Sabbath of this month seventeen were buried with Christ in baptism; on the second, eight, and on the third, five, making in all baptized thirty. Others are expected to follow the Saviour in this delightful ordinance soon. To God be all the glory.

Yours truly, H. WOOSTER.

For the Christian Secretary.

Mr. Editor,

In our Lord's Gospel as recorded by St. John, first chapter, first verse, it is said, "In the beginning was the word, and the word was with God, and the word was God." And also at the 14th verse, it is said, "And the word was made flesh, and dwelt among us;" distinctly referring to our Divine Lord and Saviour, Jesus Christ. It is impossible for us to suppose, that the author of the above words could be mistaken, if we once admit that he was under the direction of the Holy Spirit. Yet, notwithstanding this his positive declaration, there are individuals, and some of them men of learning and abilities, and full of understanding in other matters as it would seem, who from prejudice, unbelief, spiritual blindness, an unrecognition disposition, or some other reasons, have embraced a system of words, in direct contradiction with what we suppose to be the mind of the spirit on this subject. If we are not entirely mistaken, God meant to have his rational creatures know, that the author of eternal salvation was no less a being than himself, as he saith, "I am God, and beside me there is no Saviour;" that in the babe of Bethlehem, in a lad of twelve years disputing in the temple, in the marriage guest, turning water into wine, in the voice that calmed the boisterous ocean, in him to whom devils were subject and obedient, and at whose word the sick were healed, and the dead raised up to life, in the suffering, bleeding, agonizing, expiring, rising, ascending, conquering, triumphant, exalted, glorious Redeemer, "dwelt all the fullness of the godhead bodily." Still, there are some who dare to detract from this high character of the blessed Immanuel. Alas! the danger of standing on such insufficient ground! who will deny what God has declared? who will contend against the Almighty? who will risk the well being of his immortal soul on a system which makes God a liar? Is it not folly in extreme? Is it not a dangerous delusion? the worst of infidelity—the road to death, and the passport to despair!!

Mr. Editor,

By giving the following a place in the Secretary, you will confer a favor on the friends of Temperance. Yours respectfully, H. WOOSTER.

For the Christian Secretary.

The annual meeting of the Middlesex County Temperance Society was held at the Baptist meeting house in Essex, on Tuesday the 13th inst. The following were elected officers for the ensuing year.

Col. Samuel C. Selden, President.
George Read, Amos Sheffield, Charles McCurdy, Richard Rand, Esqrs, and Deac. Daniel White, Vice Presidents.
Henry Wooster, Secretary and Treasurer.
B. H. Catlin, M. D. Assistant Secretary.
Col. Charles Griswold, Rev. George Carrington, Rev. I. S. Clark, J. H. Hayden, Charles J. McCurdy, Esqrs, and Richard P. Williams, were appointed delegates to the State Temperance Society.

Rev. Handel Nott, of Buffalo, N. Y. delivered the address.
The delegates from the minor associations reported 111 new members to the Temperance pledge, obtained during the last month. Eighty-nine of these were from the society in Pettipaug, where there is quite an extensive revival of religion. Within the last two months 252 have united with the various auxiliary societies. More than 200 ladies in Essex and Deep River have pledged themselves not to patronize those stores where ardent spirit is sold, but to give their trade to those conducted on temperance principles. The friends of temperance in this vicinity have much to encourage them.

H. WOOSTER, Secretary.

Deep River, April 20th, 1836.

Extract of a letter from Rev. Benjamin M. Hill, dated Troy, April 23d, 1836.

Dear Brother Canfield,

We have been enjoying a revival of religion here some time past, which still continues to demand all my time and attention. It commenced in our church on the 30th of March, since which day we have had preaching and prayer meetings every evening, and prayer meetings every morning at half past five, appointed only from day to day, and not on the usual arrangements for a protracted meeting. This work, as near as I can ascertain, commenced among the unconverted. All the city was in motion, preparing for the opening of Spring business, when, contrary to all past experience and expectation, I might almost say, philosophy, of the Trojans, (for heretofore they have almost thought winter essential to a revival) sinners began to ask of Christians, "What shall I do to be saved?"

On the second Lord's day of this month, I baptized fourteen persons, principally the fruits of last winter's labors. Tomorrow, the Lord willing, I shall again go down into the water with sixteen or eighteen more. I write in much haste.

Yours as ever.

BIBLE CLASS QUESTIONS.

QUESTIONS ON THE ACTS OF THE APOSTLES.

Lesson 1.

1. Why is this book called the Acts of the Apostles?
2. Which of the Apostles held the most prominent place in this book?
3. To what individual of their number is the greater part of the book devoted?
4. Who was the author of this book?
5. Was he a Jew or a Gentile?
6. What may be said in favor of the supposition, that previous to his conversion to Christianity, he was a proselyte to the Jews' religion?
7. In what secular profession was he engaged?
8. What reason can you render for assigning to the Acts of the Apostles a place among the books of our sacred canon?

CHAP. I. verse 1—11.

Verse 1.

9. When the author speaks of a "former treatise," to what work does he refer?
10. To whom were both of these works dedicated?
11. Is there reason to suppose that Theophilus was a person of some distinction?
12. How are we to understand the phrase—"which Jesus began both to do and teach?"
13. In what sense is it true that, in his former treatise, Luke had given an account of all that Jesus did and taught?

Verse 2.

14. What day is referred to in the first part of this verse?
15. What is Jesus represented as having done previously to his being "taken up?"
16. What commandments did Jesus give to his Apostles, after his resurrection, and before he left the world?
17. In what sense is Luke to be understood, when he asserts that Jesus gave them the commandments "through the Holy Ghost?"
18. Can you repeat those passages of Scripture which give us an account of the election of the apostles alluded to in this verse?

Verse 3.

19. What is generally meant by the word *passion*? and in what peculiar sense is it here used?
20. What are we in this place to understand by "the kingdom of God?"
21. What "infallible proofs" had the apostles of the resurrection of their Master?

Verse 4.

22. How may the translation of the first clause of this verse be improved?
23. What particular command did Jesus give his apostles, when he had called them together?
24. What is meant by "the promise of the Father?"
25. Can you repeat the passages of Scripture in which this promise is to be found?
26. Why did the wisdom of God see fit to ordain that Jerusalem should be the place where this promise should be fulfilled?

Verse 5.

27. Why is the baptism of John particularly mentioned here?
28. What is meant by the baptism of the Holy Ghost?
29. How many days are supposed to have elapsed, after these words were uttered, before they were fulfilled?

Verse 6.

30. When the apostles and their associates had assembled according to Christ's direction, what question did they propose to him?
31. What kingdom had they in view? And what did they mean by inquiring whether it should, at that time, be restored to Israel?

Verse 7.

32. What answer did Christ return to this question?
33. What important truths may be deduced from this answer?

Verse 8.

34. What power was that which the apostles were to receive, when the Holy Ghost should come upon them?
35. What is meant by their being "witnesses" for Christ?
36. To what extent were they to be witnesses for him?
37. What evidence have we that they were competent to this important work?

Verse 9.

38. What event took place, when Jesus left off speaking to his apostles?

Verse 10.

39. Of what order of beings were the two individuals who "stood by them in white apparel?"
40. Why are they called "men?"
41. What was intimated by the white apparel in which they were arrayed?

Verse 11.

42. What did they say to the apostles?
43. Why are the apostles called "men of Galilee?"
44. Did the angels mean to censure the apostles when they said to them, "why stand ye gazing up into heaven?"

45. On what grounds may it be supposed that the apostles merited censure, on this occasion?
46. What did these heavenly visitants say respecting Jesus?

47. Why did they say, "this same Jesus?"
48. What is meant by the assertion, he "shall so come in like manner as ye have seen him go into heaven?"

49. Do you recollect any passages of Scripture in which it is affirmed that Christ shall come in the clouds of heaven?
50. On what account does it seem fit and proper that Christ should come, and come in glory, at the last day?

It is a cause of sincere pleasure to us, and will be to all the friends of Zion, that the differences which occasioned a separation between Brother David Benedict and the church of which he was formerly pastor, are happily removed by concessions and explanations on his part, for the particulars of which we have not room; but give the result in the following notices found in a Pawtucket paper.

From the Chronicle and Register.

RECONCILIATION.

We, the subscribers, members of the First Baptist Church, certify that in consequence of the above document, and the mutual explanations which have been made, between us and the Rev. Mr. Benedict, the former Pastor of this Church, all the old difficulties which have heretofore existed between us and Mr. Benedict, have been amicably settled to our full satisfaction.

REMEMBER KENT,

WILLIAM ALLEN.

We hereby certify that the case of the Rev. Mr. Benedict was presented to our regular Church Meeting this evening, and by the agreement of all parties, the old difficulties were all pronounced settled, and Mr. Benedict is now admitted to the fellowship and communion, and all the rights and privileges of our Church, as a Minister and a Christian.

WILLIAM ALLEN, Church Clerk.

SILAS STAUDING, Pastor of the First Baptist Church, Pawtucket.

April 2, 1836.

ANDOVER THEOLOGICAL SEMINARY.—Rev. Justin Edwards, D. D. has been appointed President of this Institution, to fill the vacancy occasioned by the decease of Dr. Porter.

There are 72,254 male, and 27,823 female children attending the schools of Massachusetts.

CHRISTIAN SECRETARY.

HARTFORD, APRIL 30, 1836.

ANNUAL MEETING OF THE BOARD.

On Tuesday evening preceding the meeting, the Rev. Baron Stow, of Boston, preached in the meeting house of the 2d Baptist church, from John vii. 17. "If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." We took no notes of the sermon, but heard nothing in saying, that it was full of light and instruction; and that Christians were much edified. The preacher very happily illustrated the fact, that the truths of the word of God are not obscure in themselves, but are rendered difficult to be understood only by the disinclination of men to do the will of God as it may be learned from his word.

It was pleasing to see an unusually full attendance of the members of the Board, some of them from great distances; nor was it less pleasing to greet very many ministers and lay brethren, not members of the Board, who were drawn to the place by the double inducement to hear the interesting facts relating to the progress of missions under its direction, and to hear and be heard, to advise and be advised, upon the position in which the Baptist denomination is now placed by the resolution of the Board of the Am. Bible Society of Feb. 17, 1836, and to consult on proper measures to be pursued for the general dissemination of the pure word of God. An account of the meeting for consultation follows the doings of the Board, to which the attention of the reader is now directed as follows.

ANNUAL MEETING OF THE BAPTIST BOARD OF FOREIGN MISSIONS.

Wednesday, April 27, 1836.

The Board assembled at 10 o'clock, A. M. at the meeting house of the First Baptist Church in this city. The President, Rev. Dr. Mercer, of Georgia, being absent, the chair was taken by the first Vice President, Rev. Dr. Sharp, of Boston.

After singing the 233d Hymn of Winchell's Supplement, the throne of grace was addressed by the Rev. Dr. Kendrick, President of the Literary and Theological Institution, at Hamilton, N. Y.

Members present.

Rev. Daniel Sharp, D. D., Boston, Mass.
Rev. Francis Wayland, Jr., D. D., Providence, R. I.
Rev. W. T. Brantly, D. D., Philadelphia, Penn.
Rev. Nathaniel Kendrick, D. D., Hamilton, N. Y.
Rev. Basil Manly, Charleston, S. C.
Rev. Lucius Bolles, D. D., Boston, Mass.
Rev. James D. Knowles, Newton, Mass.
Heman Lincoln, Esq. Boston, Mass.
Levi Farwell, Esq. Cambridge, Mass.
William Colgate, Esq. New York.
Rev. Spencer H. Cone, New York.
Rev. John L. Dagg, Philadelphia, Penn.
Rev. Elton G. Iusha, Rochester, N. Y.
Rev. Robert E. Pattison, Providence, R. I.
Rev. Ira Chase, Newton, Mass.
Rev. James H. Lindsey, Stratford, Conn.
Rev. Charles G. Sumners, New York.
Rev. William R. Williams, New York.
Rev. Oren Tracy, Newport, N. H.
Rev. Duncan Dunbar, New York.
Rev. Archibald MacLay, New York.
Rev. Jonathan Going, D. D., New York.
Rev. N. W. Williams, Newburyport, Mass.
Rev. Gustavus F. Davis, D. D., Hartford, Conn.
Rev. Henry Jackson, Charlestown, Mass.
Rev. Eli Ball, King and Queen county, Virginia.
Rev. Joseph A. Warne, Brookline, Mass.
Rev. Bartolomew T. Welch, D. D., Albany, N. Y.
Rev. John Wayland, Salem, Mass.
Rev. E. B. Smith, New Hampton, N. Y.
Charles L. Roberts, Esq. New York.

Ministers of the Gospel present were invited to participate with the Board in their deliberations, and a large number accepted the invitation.

The Rev. Dr. Bolles, the Corresponding Secretary, then proceeded to read portions of the Annual Report, from which it appears that the Missions, with few exceptions, are in a very flourishing state. Number of Missions 23; Stations 34; Missionaries, exclusive of thirty native assistants in the printing department at Maulmein, 122; Churches 21; Preachers 53; Printers 6; Schools 23; Baptized the past year, 221; Printing presses, 5. The entire Burman Bible was expected to be out of press before the close of 1835. In addition to the amount heretofore reported, there have been printed at different stations, mostly Scriptures and Tracts, upward of 7,000,000 pages. Translations of the Scriptures into various languages have been commenced. Five additional families have been accepted, and will soon enter their several fields of labor.

On motion by Professor Chase,

Resolved, That the Report, an abstract of which has been read, be accepted and printed under the direction of the acting Board at Boston; and that the various subjects presented in the report requiring consideration, be referred to the appropriate committees.

The Treasurer, Hon. Heman Lincoln, then read an abstract of his annual Report; from which it appeared that the amount received the past year was about \$60,000—the amount expended about \$70,000. Of the amount received, only about \$35,000 was realized directly from the Baptist denomination; the remainder having been appropriated for the assistance of the operations of the Board, by the National Government, the American Bible Society, the American Tract Society, and the Baptist General Tract Society.

On motion by the Rev. Mr. MacLay,

Resolved, That the Treasurer's Report be accepted and printed with the Secretary's Report.

The Corresponding Secretary read a letter from the Rev. W. C. Brigham, one of the Secretaries of the American Bible Society, communicating the recent resolutions of the Board of that Society, prescribing the conditions on which future appropriations will be made by them for the printing and distribution of the Scriptures in other languages than the English; also stating that upon these conditions, the Board had ac-

appropriated \$5000 for the printing and distribution of the Burman Bible.

Adjourned to half past two o'clock.
Prayer by the Rev. William T. Brantly.
The Board met agreeably to adjournment.
Prayer by the Rev. E. B. Smith.
The President then nominated the several committees, which were chosen as follows:

On the Burman Mission.
Messrs. N. Kendrick, J. Wayland, O. Tracy.

On the Indian Mission.
Messrs. J. L. Dagg, N. W. Williams, E. B. Smith.

On the African Mission.
Messrs. A. MacLay, E. Ball, J. H. Linsley.

On Publications.
Messrs. B. T. Welch, R. E. Pattison.

On the Missions to France and Germany.
Messrs. I. Chase, H. Jackson, C. L. Roberts.

On the Siam Mission.
Messrs. E. Galusha, W. R. Williams, D. Dunbar.

On the Mission to Assam, and on new stations.
Messrs. J. Going, J. A. Warne, C. G. Sommers.

On arrangements for religious exercises.
Messrs. G. F. Davis, L. Bollos, H. Lincoln.

On the communication from the Board of the American Bible Society.

Messrs. S. H. Cone, B. Manly, W. Colgate, L. Farwell, W. T. Brantly, J. D. Knowles, F. Wayland, Jr.

Wednesday evening.

The annual sermon before the Board was preached, agreeably to appointment, by the Rev. Elon Galusha, of Rochester, N. Y. His text was Luke x. 2: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

After a few remarks upon the purity, perspicuity and simplicity of the Gospel, the preacher proceeded to show that the facts stated and the duty enjoined in the text have a peculiar applicability to the missionary enterprise. A great work is to be done; only a few are engaged in performing it; hence the necessity of adopting the prescribed course in order to its speedy and efficient execution. The points chiefly insisted on were the following:

1. Our obligations to prosecute the missionary enterprise. The command of the Saviour, "Go ye into all the world and preach the Gospel to every creature," remains unrevoked, and is as binding upon the church now as in the first century. And as for many centuries this duty was almost entirely neglected, and the world permitted to turn over its generations to a dark and hopeless destiny, the obligation now resting upon us is immensely increased. The edict has come thundering down afresh upon the ears of the present generation of Christians, and, blessed be God, they have heard it, and begun to wake up to their duty.

Our obligations are clearly indicated by the Providence of God. The great harvest field, the world, is open and inviting its thousands and tens of thousands of reapers. Paganism is becoming superannuated, and tending rapidly towards dissolution. Mahometanism is in its dotage. Judaism is getting tired of waiting for the long expected Messiah. Popery has heard in every nation in Europe her death-warrant read, and now is wending her way to her western shores, endeavouring here, as her forlorn hope, to re-establish her bloody dominion.

God has given success to the enterprise, and especially to the labors of this Board. What Mission has he so signally blessed as the Burman?

As an additional intimation of his will and our duty, he is now moving by his Spirit, in an unwonted manner upon the minds of his people, prompting them to active and persevering effort for the conversion of the world.

2. The arduousness of the undertaking. This was shown,

1. From the nature of the work—the harvesting of souls—capacious, immortal, priceless souls.

2. From the extent of the work. The field is the world, crowded with hundreds of millions of unsaved sinners.

3. From the difficulties to be overcome, such as pagan superstition, Mahometan delusion, Jewish tradition, infidel opposition, and Christian defection.

4. From the perils attending the enterprise. The lives of the laborers are in constant jeopardy from the violence of ferocious, malignant heathen, and from ungenial climates.

5. From the laboriousness of the work. Translations are to be made, requiring patience and toil, and involving peculiar responsibility. Gabriel never staggered under such a burden as has rested upon our beloved Judson, the translator of the Bible into the language spoken by 20,000,000 of immortal beings! [Here the preacher expressed his views respecting the importance of faithful translations, and spoke strongly of the dangers attending the distinction so frequently made between the important and the unimportant parts of Scripture. He also touched upon the peculiar attitude which the Baptist denomination now occupies in reference to the great question of supplying the world with the uncorrupted, undisguised word of God, and regarding the present period as a crisis in our history, and in the history of missionary operations, he insisted upon the importance of realizing our responsibilities, and seeking wisdom from above.]

The study of the languages and dialects of the heathen is a laborious business, demanding time and strength. In the department of printing, an immense amount of toil is to be expended; and the acquisition of the needful pecuniary resources is no trivial service.

3. The inadequate number of labourers. Mr. G. considered the number of souls occupying the territory in which our missionaries are stationed, at 500,000,000, among whom not more than 150 labourers of both sexes, and of all denominations, are making known the way of life—one to thirty-three millions! What are these in such a field? Like a few scattered stars on the broad curtain of night—like a few sands in the mighty barrier that stays the rage of the deep.

4. Our dependence upon God. God alone can call and qualify the labourers, preserve their lives, supply the needful resources, and give the desired success. God alone can bring the church up to that high point of benevolence and liberality and self-sacrifice, which must be attained before the mighty work will be executed.

In conclusion, the preacher dwelt upon the fitness and indispensableness of prayer as one of the appointed methods by which we are to hasten on the desired consummation—the conversion to God of an ignorant and sin-smitten world.

Thursday morning.

Prayer by the Rev. Eli Ball.

The Rev. Mr. Dagg from the Committee to whom was referred so much of the annual Report as relates to the Indian Stations, reported that they had no suggestions to propose, in addition to what the Report contained. Accepted.

The Rev. Mr. MacLay from the Committee to whom was referred so much of the Report as relates to the African Mission, reported in very similar style. Accepted.

The Rev. Mr. Cone from the Committee to whom was referred the communication from the Rev. Mr. Brigham, presented a report, stating that the letter embraced two topics:

1. The offer of \$5000 from the Managers of the American Bible Society, to aid in the printing and distribution of the Scriptures in foreign tongues, upon certain conditions, viz. that the translations so assisted must be conformed in their principles to the English version; and that every Society receiving such aid must furnish a declaration that the translations thus assisted are in accordance with this requisition.

After a preamble quoting the resolutions of their Board, touching this subject, as passed at the annual meeting in Salem, 1833, and asserting that the sentiments of the Board on those points remained unaltered, recommended the resolution that the Board of Managers of the American Bible Society be respectfully informed, that this Board cannot consistently or conscientiously comply with the condition prescribed, and therefore cannot receive the proffered appropriation.

2. The proposition of the Managers of the American Bible Society to send Bible agents to the different Mission stations, to take charge of the Bible cause, so far as that Board is concerned, and inquiring whether it will be agreeable to this Board that such an agent or agents be sent to their stations—it being understood that Baptists shall be employed in this service at all Baptist stations.

Upon this subject the Committee recommended a resolution, that in the present state of things, the Board cannot perceive that the appointment of such an agent would subserve any valuable purpose.

They also recommended another resolution, that as the Board have been conscientiously impelled to decline assistance from the American Bible Society, on account of the character of the prescribed conditions, our brethren throughout the Union be most earnestly requested to adopt measures by their Churches, Associations, Missionary Societies, or by any other suitable means, so to augment the funds of the Board, as to enable them to prosecute the great work of translating, printing and distributing the Scriptures, with a diligence, and zeal and energy commensurate with the magnitude of the enterprise, and the necessities of a world lying in wickedness.

This report was presented by the Committee unanimously, and by the Board unanimously adopted.

The Rev. W. R. Williams from the Committee on the Siam Mission, reported that they had no suggestion to make. Accepted.

Professor Chase from the Committee on the Missions to France and Germany, reported their approval of the Secretary's report, touching those missions, and urged the importance of strengthening the mission at Paris, and of prosecuting efficiently the plan for the giving of suitable instruction to young native preachers. Accepted.

The Rev. E. T. Welch from the Committee on Publications, reported, and suggested the importance of securing additional patronage to the official organ of the Board, the Missionary Magazine. Accepted.

The Rev. Dr. Going, from the Committee on the Mission to Assam, and on new stations, presented a report, which was referred to the acting Board.

Adjourned till half past 7 o'clock, P. M.

Prayer by the Rev. Mr. Manly.

Thursday evening.

The Board met agreeably to adjournment, together with a large congregation, for religious services.

After singing the Hymn (229th of Winchell's Supplement).

"O'er the gloomy hills of darkness," &c.

Prayer was offered by the Rev. Charles O. Kimball, Secretary of the Massachusetts Baptist Convention.

The Rev. Dr. Bolles, Corresponding Secretary of the Board, then gave a succinct statement of facts in reference to the operations of the Board during the past year, and the large fields which are now inviting more extended efforts. The Board has stations in this country among eight different tribes of Indians—one station at Port au Prince, on the island of Hayti—two in Africa on the Western coast—three in Europe, viz. one at Hamburg, in Germany, and two in France—five in the conquered provinces of Burmah—two in Burmah proper—one in Assam—one in Siam, embracing also the Chinese Mission. The Board has at different stations six printing presses in operation, which, during the past year, have been supplied with 2,500 reams of paper. The printing, as already stated, amounted to more than 7,000,000 pages—about 1,000,000 more, he believed, than any other missionary body in the United States, and probably in the world. Success has been equal to that of former years. The spirit of inquiry is abroad—the field opening still more widely—and it is only for us to put forth the requisite effort, in humble dependence upon the blessing of God, to secure liberal results. No limits now restrain the action of the Board, but deficiency of men and means. Will the Churches furnish those as they may be needed?

The Rev. Dr. Wayland rose and offered a resolution to this purport, that as the fields to be occupied by the Board are multiplying, and as success depends wholly upon God's blessing, we ought to pray for the influences of the Holy Spirit to give efficiency to our efforts.

He said he should say a few words on this subject with peculiar pleasure. He considered it as yielding in importance to no subject that could be proposed. Yet he feared that important as it may be, it is least

remembered. We are too much accustomed to look to our instrumentality for the efficiency, and like those of old, offer sacrifice to our own net, and burn incense to our own drag. Read the Acts of the Apostles, and you will find that where the servants of Christ labored the most zealously and successfully, they uniformly ascribed all glory to God, as the efficient cause of their success. And throughout the Bible, the song of the redeemed on earth is the same as that of the redeemed in heaven—"unto him that loved us, and gave himself for us, be glory forever."

Dr. W. then carried back his audience to Jerusalem, at the time when the Church first commenced her Missionary operations in compliance with the command of her ascending Lord. They were few and apparently feeble; yet, obeying their Master's command, and trusting him for the needed blessing, they went forth to personal effort, and the result was, that in a few years the gospel had rolled its tide of blessings over all the known nations. Now we have a large multiplication of laborers, and an immense increase of the moral machinery which seems fitted to press onward the triumphs of Christian truth and love. But we do not see the large results which attended the simple toil of the primitive disciples of Jesus. Where lies the difficulty?

One grand difficulty is, that we are not sufficiently sensible that the power is all of God. He will have all the glory, and unless we are disposed to trust him for success, and then ascribe to him all the praise, he will leave us to try our own strength unassisted, unblest. He will have us feel that no means, however well devised—no scheme, however well executed, can accomplish the great end, the sanctification of man, without the influences of his Spirit. He said he had often been struck with the remark made by a Hindoo to a missionary, who was wondering why his preaching had so little effect upon the listening pagans—"These are good words, but our hearts do not turn." So it is—we may speak good words, and many of them—we may perform good deeds—and many of them—but without the Spirit of God, men's hearts do not turn.

In regard to praying for the Holy Spirit, Dr. W. thought we restricted our views too much respecting the field of the Spirit's operation. He supposed it to be a common sentiment that the Spirit would not act upon the minds of the heathen without the Bible. This position he doubted. The Holy Spirit acts by or in connexion with the truth—moral truth. Hence he believed that the truths of natural religion might be employed by the Spirit in awakening the minds of benighted pagans, and if not converting them, yet preparing them for the reception of God's word. The Kar-ens are found prepared—prepared for the advent of the Gospel among them, so that it is only necessary to explain to them the way of life through Jesus Christ, and they cordially and promptly believe. We may therefore pray, and he believed we ought to pray that the Spirit may thus act upon the nations of the earth, and prepare them for the ready welcoming of the Tract, the Bible, the Missionary.

We should pray for the Spirit's influences upon the truth—revealed truth already communicated to the heathen through the medium of the press. God is able to carry every page of your 7,000,000 printed the past year into saving contact with many hearts. The account will long be remembered of the Burman who received a single Tract from one of our mission-aries, and un instructed, bore it away to his native wilds. He read it with interest, and the Spirit of God made it effectual to his conversion. Soon after, he was called home to heaven, and while rejoicing in hope of glory, he requested his friends to bind the little Tract—the instrument of his salvation—upon his bosom, and thus deposit him in his grave.

Let it not be forgotten that prayer is indispensable to the success of our enterprise. This is a service in which you may all engage, and by which you may aid on the work of saving mercy. If you can do nothing else you can pray. And will it not be occasion for gratitude and joy, should you find, when you arrive at heaven, that in answer to your prayers, some benighted soul has been converted to God, and fitted for everlasting felicity?

The Rev. Basil Manly seconded the resolution; and remarked, that so much might be said of the suitability and necessity of prayer, that it was difficult to determine what to say and what to omit. He regarded prayer as essential to the Christian life, and while it is essential, it is also quite as gratifying. The aliment that nourishes our physical systems is indispensable; but our Creator has benevolently made the reception of it a source of pleasure.

As to the necessity of prayer, he agreed with views presented by the brother who had preceded him. It is so necessary, that for it there can be no substitute. You may extend your operations as widely as you choose, and yet, without that blessing which prayer alone can secure, your endeavor to accomplish the object of your enterprise will be as futile as the attempt to reach the heavens by spreading out indefinitely, a platform in a horizontal direction. If you would see your labours succeeded, you must, as Christians, stand more on the tiptoe of desire and expectation.

Mr. M. said he found that many believers were too much accustomed to regard their own prayers as an unimportant part of the enterprise. They have too little confidence in the efficacy of their petitions. And they forget that God's purpose in his whole plan of grace is to glorify himself, and that therefore he generally employs the most simple and humble means. The greatest blessings are often granted to the broken petitions of the ignorant but pious African. Let no one think himself too insignificant to occupy a place in God's scheme of mercy. Let every one, however small he may regard himself, remember that praying breath was never, no never spent in vain.

The encouragements to prayer are of the most cheering character—and among them no one exceeds the fact that we have in heaven a great High Priest—a glorious Intercessor. He who commanded us to labour and pray, is nearer the throne than we can ever be. He is there to plead for us—clothed in his bloody garments—with all his wounds open, pleading more eloquently than all things else in the Universe. He authorizes us to use his name in all of our approaches

to the Father, and to avail ourselves of the influence that he has before the throne.

Mr. M. said he had never seen the time when his mind had not been encouraged and soothed by the assurance that we have such an advocate with the Father. In every season of depression, his soul by this truth, had been lifted out of gloom, and filled with light and joy.

[The remarks of Messrs. Brantly and Cone, are necessarily deferred till our next.]

Friday morning.

The Board met to complete its business.

Prayer was offered by the Rev. Mr. Warne.

The Rev. Dr. Davis presented a letter from the Rev. Dr. Chapin, of Willington, Conn. one of the Vice Presidents of the Board, apologizing for his absence.

The Rev. Dr. Kendrick presented the report of the Committee on the Burman Mission, which was accepted.

The Rev. Mr. Pattison offered a resolution, urging the importance of prayer for the Holy Spirit's influences upon our young men who are preparing for the work of the ministry, that their piety may be greatly increased, and that they may have their attention turned towards foreign fields.

In sustaining this resolution, Mr. P. made a few pertinent remarks, showing the need of a more fervent godliness among the youthful candidates for the ministry. He thought they ought to consider the field as the world, and that it was desirable to see among them more of a yearning desire for the salvation of the souls of their fellow-men.

The resolution was adopted.

Dr. Brantly inquired whether it was true, as he had heard, that the Board have more money than men for the missionary work.

The Treasurer replied that, while we have funds sufficient for the exigencies, yet at the present rate of expenditure, there will soon be a deficiency, unless the rate of income is considerably increased. No candidate for the missionary work has ever been rejected by the Board, owing to a want of funds—and he doubted whether any ever would be. Probably the Board will expend \$100,000 the ensuing year.

Adjourned, sine die.

Prayer by the Rev. Mr. Dunbar.

BIBLE QUESTION.

At the close of the morning session on Thursday, a conference of all Baptist ministers and laymen attending the meeting of the Board was proposed for the afternoon. Pursuant to this notice, a large number of brethren convened at the hour appointed, and after much deliberation and discussion during that session and another on Friday forenoon, resolutions expressive of the disposition and determination of the meeting were adopted; viz. that, unless the American Bible Society, at its next annual meeting, shall rescind the resolutions of its Board of Managers, passed Feb. 17th, 1836, it will be the duty of the denomination to form a distinct organization for Bible translation and distribution in foreign tongues; and that a Convention be called for the purpose in Philadelphia, in April, 1837—a committee of 5, viz. Brantly, Cone, Babcock, Going and Dagg, was appointed to make the necessary arrangements. The Conference closed its session, every member assenting to the resolutions which were finally adopted.

It is with no small degree of pleasure that we recommend the Moral Reformer and Teacher on the Human Constitution, to our readers. This is a monthly periodical, edited by Dr. Wm. A. Alcott, formerly of this city, and published in Boston by Light & Stearns, No. 1, Cornhill. It is now more than a year since this work was commenced, and we believe that few, if any, periodicals in our country are calculated to do more good. The great moral subjects upon which it treats are of vast importance; and we are confident that all who read it of correct moral views, will be convinced that such a work has long been needed. It has recently been highly approved of by George Combe, author of the "The Constitution of Man," as well as by a large number of distinguished men of this country, among whom are the following: Dr. John C. Warren, Dr. S. B. Woodward, Dr. Humphrey, Rev. S. R. Hall, Rev. Baron Stow, Rev. Wm. Hague, R. H. Gillet, Esq., Robert Vaux, Esq., Prof. E. A. Andrews, Rev. M. M. Carl, and Rev. Dr. Fay. The work seems well adapted to aid in the great reform which is now going on in our country, and which it may be hoped, will extend to other parts of the world; and we cheerfully recommend this little work to all who are desirous of promoting health of body and tranquility of mind. A few copies of Vol. 1, neatly bound, may be had of the Agent at Kellogg's Temperance House.

We have also examined two Nos. of Scientific Tracts published by the same gentlemen, which we recommend to our readers. The article in No. 1, on Self Education, by B. B. Thatcher, is an excellent production, and should be read by all who have an interest in the cause of education. We wish success to both these periodicals; the price is low, only \$1.00 per year, each.

TAKE NOTICE.

The Baptist Sabbath School Depository in Norwich City, is removed to the book store of Mr. Thomas Robinson, where all who are desirous to obtain books are requested to call and obtain a supply.

April 25, 1836.

DONATION.—The Rev. H. D. Doolittle announces the receipt of \$32 and a string of gold beads, from the first church in Colebrook, of which he is pastor, for the circulation of the Scriptures in Burmah.

So, after all, there has been an awful earthquake in China, though it has not swallowed up the city of Peking. The following more rational and probable account of it from a Valparaiso newspaper, dated in the middle of November, was received by a late arrival at Boston:—

"The Pekin Gazette contains the details of the most terrible earthquake within the memory of man. The shocks continued at intervals for twenty-one days. It is estimated that in the four provinces one hundred thousand houses were destroyed. The fields were covered with dead bodies, and no one to bury them, and the survivors were obliged to live in the open air, exposed to the inclemency of the weather. At Pong Techin the earth opened, and a stream of black water burst forth, which carried away produce, men, animals, horses, and whatever it met with in its course."

MARRIED.

In this city, on the 25th inst. by Rev. Dr. Davis, Mr. Augustus J. Talbot, printer, to Miss Lydia Parker, of Lowell, Ms.

At Willimantic Falls, by Rev. B. Cook, Jr., Mr. Samuel B. Gager to Miss Mary E. Jenner, both of Windham.

Also, by the same, on the 11th inst. Mr. John C. Hooper to Miss Mary Ann Reed.

At Wrentham, Ms. Mr. Horatio Wyman, of Weston, to Miss Ellen Hanchett.

In the Baptist meeting house at Haddam, the first Sabbath in April, by the Rev. A. Gates, Mr. Henry Clark, of Middletown, to Miss Eunice Skinner, of Haddam.

NOTICES.

The American Baptist Home Mission Society, is expected to hold its next Anniversary in the city of Philadelphia, on the First Tuesday in June.

Auxiliary Societies are respectfully requested to send delegates, to represent them; and all who are interested in the operations of the Society, are affectionately invited to attend.

The Editors of Baptist papers will confer a favor by giving this a few insertions in their papers.

JOHN C. MURPHY, Recording Sec'y.

March 24, 1836.

NOTICE.

The Annual meeting of the Hartford Temperance Society will be held at the Free Church, on Tuesday evening next, (May 3d), at half past seven o'clock.

As the question is now pending before the County Society of extending the pledge of entire abstinence from all intoxicating liquors, this question will be discussed on that evening. And as it is one of general interest, it is hoped that it will secure a general attendance.

MELVIN COPELAND, Sec'y.

The next meeting of the Middlesex County Baptist Minister's meeting will be held at the house of George Read, Esq. in Deep River, on Tuesday the 17th of May, at 10 o'clock, A. M.

H. WOOSTER, Secretary.

Deep River, April 27, 1836.

The Sabbath School Convention including the New Haven association will hold its next session at Meriden, the third Wednesday in May ensuing, at 10 o'clock, A. M.

GEORGE B. ATWELL, Secretary.

CONNECTICUT BAPTIST

Sabbath School Depository.

ALL subscribers have on hand at their Store, on Main Street, directly West of the State House, a large assortment of new and valuable Books for School Libraries.

The following are among the variety, viz: The Baptism, or Little Inquirer, Request, by the author of Boardman's life, Stow's Baptist Mission, do Hindoo Founding, Memoir of Mrs. Sutton, do Mrs. Judson, do Liver, G. L. Boardman, do Roger Williams, do Vm. Stoughton, do Mrs. Malm, do Stow's Harriet Dox, do Chloë Spear, The Friends, Cox's Female Scrap Biography, do Life of Melancthon, Biography of Pious Persons, by Mrs. Sigourney, Memoir of Harlan Page, do M. & H. Flower, do Charlotte Hamilton, Village Boys, Todd's Lectures to Children, Abbott's Sermons, Youth's Own Book, Annals of the Poor, &c. &c. A constant supply of the Amer. S. School Union's Publications, at the Auxiliary prices.

QUESTIONS BOOKS.

S. S. Lessons, Lincoln's S. S. Class Book, do Questions, Hague's Guide to Conversation on New Testament, Union Questions, Infant S. S. Lessons, &c.

The Depository is supplied with a large assortment of Bibles, Testaments, Commentaries, and Miscellaneous Books, which can be sold at the lowest market prices.

The Sabbath School Treasury may be obtained from the Depository. It is a Baptist work, and the only work of the kind in the United States. The terms are, 50 cents in advance for one year, or 9 copies for four dollars.

CANFIELD & ROBINS,

Directly west of the State House, HARTFORD, C.T.

N. B. C. & R. are Agents for the Christian Review, Mother's Monthly Journal, Moral Reformer, and Baptist Triennial Register for 1836. Orders may be made for any number of copies, which will be speedily answered.

April 3d.

Hartford Fire Insurance

Company.

Office north side State House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of \$50,000 Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by fire, on the most favorable and satisfactory terms.

The Company will adjust and pay all its losses with liberality and promptitude, and thus endeavor to retain the confidence and patronage of the public.

Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the Post Office directly to the Secretary; and their proposals shall receive immediate attention.

The following gentlemen are directors of the Company:—

Eliphalet Terry, Albert Day,

R. B. Ward, Samuel Williams,

S. H. Huntington, E. H. Huntington,

J. Huntington, Jr., Elisha Colt,

Edwin D. Morgan.

ELIPHALET TERRY, Pres't, JAMES G. BOLLES, Secretary.

NEW GOODS.

J. W. DIMOCK,

MERCHANT TAILOR,

HAS just returned from New York with a complete assortment of goods in his line, consisting, in part of the following, viz.

Superfine and Common Black, Invisible, and Polish Green, Dahlia, Violet, Puce, Mulberry, Blue, Drab and Mixed Broadcloths.

Abbott's Check, Heavy Rib'd, Striped and Fancy Colored Cassimeres.

Flaid Chah, Maraisles, Valencia, White and Figured Weltings, English and French Figured and Plain Silk and Satin Vestings. Superior Velvet and Bombazines.

Heavy Black Silk Cravats, English Damask Hdk's, Silcies, Serges, Frill Bosoms, Collars, Stocks, India Rubber Straps and Suspensers. Children's Buttons, Tape Measures, Purse, (for gold coin) Cravat Stiffeners, &c. &c.

All orders thankfully received and faithfully executed.

SPRING FASHIONS RECEIVED.

Wanted Immediately.

TWO or three good Journeymen, and 50 or 60 Vest and Cloak Makers.

POETRY.

For the Christian Secretary.
BAPTISTAL SCENE.

"Gaze, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Math. xxviii. 19.

Thus spake our blessed risen Lord,
And straight to glory took his flight;
His faithful servants hear his word
And spread the gospel's cheering light.

And now behold you happy band,
Their sainted Pastor leads the way—
See:—on the river's brink they stand,
Chanting to God their solemn lay.

But—why come hither to the flood,
To worship in the open air?—
"On Jordan's margin Jesus stood,
"We would be buried with him there."

With staff in hand, and love at heart,
The holy man now cleaves the wave,
His thoughts from earth are far apart,
He prays to Him who died to save.

Now hand in hand see them go down
With solemn steps into the wave,
With songs of joy the shores resound,
The willing convert finds a grave.

And now with joyful, grateful song—
He's raised from underneath the flood;
May he in heaven's strain prolong,
"Salvation! bought by Jesus' blood."

H. D.

Hartford, April 12th, 1836.

VIEW OF THE FIELD OF WATERLOO,
AFTER THE BATTLE.

"The only alloy to the universal rapture which prevailed was the number of the wounded. The houses were insufficient to contain half; and the churches, and public buildings were littered down with straw for their reception. The body of the Duke of Brunswick was brought to the quarters he had lately occupied. I was powerfully affected when I saw the corpse of one, so lately blooming with youth and health; but my eyes soon became accustomed to horrors.

"On Monday morning, June 19th, I hastened to the field of battle; I was compelled to go through the forest, for the road was so completely choked up as to be impassable.

"The dead required no help; but thousands of wounded who could not help themselves, were in want of every thing, their features swollen by the sun and rain, looked livid and bloated. One poor fellow had a ghastly wound across his lower lip, which gaped wide and showed his teeth and gums, as though a second and unnatural mouth had opened below his first. Another, quite blind from a gash across his eyes, sat up, gasping for breath, and murmuring, 'De l'eau! de l'eau!' The anxiety for water was indeed most distressing. The German 'Wasser! Wasser!' and the French 'de l'eau! de l'eau!' still seem sounding in my ears. I am convinced that hundreds must have perished from thirst alone, and they had no hope of assistance, for even humane persons were afraid of approaching the scene of blood, lest they should be taken in requisition to bury the dead; almost every person who came near, being pressed into that most disgusting and painful service.

"This general burying was truly horrible; large square holes were dug about six feet deep, and thirty or forty fine young fellows stripped to their skins, were thrown in one each, pell mell, and then covered over in so slovenly a manner, that sometimes a hand or a foot peeped through the earth.

"One of these holes was preparing as I passed, and the followers of the army were stripping the bodies before throwing them into it, while some Russian Jews were assisting in the spoliation of the dead by chiseling out their teeth! an operation which they performed with the most brutal indifference. Hundreds of fine horses were galloping over the plain, kicking and plunging apparently mad with pain, while the poor wounded wretches who saw them coming, and could not get out of their way, shrieked in agony, and tried to shrink back to escape from them, but in vain.

"Soon after, I saw an immense horse, (one of the Scotch Greys,) dash towards a colonel of the Imperial Guard, who had his leg shattered, the horse was frightfully wounded, and a part of a broken lance still rankled in one of its wounds. It rushed snorting and plunging past the Frenchman, and I shall never forget his piercing cry as it approached. I flew instantly to the spot, but ere I reached it, the man was dead; for, though I do not think the horse had touched him, the terror he felt had been too much for his exhausted frame.

"Sickened with the immense heaps of slain, which spread in all directions as far as the eye could reach, I was preparing to return, when as I was striding over the dead and dying, and meditating on the horrors of war, my attention was attracted by a young Frenchman who was lying on his back, apparently at the last gasp. Some open letters were lying around, and one was yet grasped in his hand as though he had been reading it to the last moment. My eye fell upon the words, 'My dear son, in a female hand.'

Reader, how many such ties, think you, were torn asunder on that field of blood! Husbands, fathers, sons—but I forbear.

DECISION ON LADY HEWLEY'S CHARITY.—Many of our readers will recollect that the Vice Chancellor of England in 1834, decided that no persons who deny the divinity of Christ, and the doctrine of original sin, are entitled to participate in Lady Hewley's charity; and that all trustees denying these doctrines, must be removed. Lady Hewley, in 1704 and 1707 conveyed two estates to trustees to be applied to the support "of poor and godly preachers of Christ's holy gospel," and of the widows of ministers, &c. These legacies were obviously

intended to aid in the support of Presbyterian ministers, &c., but at length the congregation and the trustees became Unitarian in sentiment, and appropriated the funds accruing from the legacies to the support of Unitarian ministers. The suit was instituted to restore the funds to Trinitarians, to be applied according to the intentions of the donor—and the Vice Chancellor gave judgment that they should be thus restored. From this decision the trustees who were Unitarians appealed to Lord Brougham, the Lord Chancellor. Before the case was decided he went out of office, and the suit was continued before Lord Chancellor Lyndhurst. And he too went out of office before judgment was rendered. The parties, however, agreed to a *de hors* decision; and on the 5th of February last, judgment was rendered confirming the decision of the Vice Chancellor and restoring the charity to be applied to the purposes for which it was intended.

COFFEE.

An interesting analysis of coffee was made by Mons. Cadet, apothecary in ordinary to the household of Napoleon, when emperor; from which it appears, that the berries contain mucilage in abundance, much gallic acid, a resin, a concrete essential, some albumen, and a volatile aromatic principle, with a portion of lime, potash, charcoal, and iron. Roasting develops the soluble principles. Mocha coffee, is, of all kinds, the most aromatic and restorative. M. Cadet advises that coffee be neither roasted nor infused till the day it be drunk, and that the roasting be moderate. Dr. Mosely, in his learned and ingenious treatise, states that "the chemical analysis of coffee evinces that it possesses a great portion of mildly bitter, and lightly astringent gums and resinous extract, a considerable quantity of oil, a fixed salt, and a volatile salt. These are its medicinal constituent principles. The intention of torrefaction is not only to make it deliver those principles, and make it soluble in water, but to give it a property it does not possess in the natural state of the berry. By the action of fire, its leguminous taste, and aqueous part of its mucilage, are destroyed; its saline properties are created, and disengaged, and its oil is rendered empyreumatical. From thence arises the pungent smell, and exhilarating flavor not found in its natural state.

"The roasting of the berry to a proper degree, requires great nicety. If it be undone, its virtues will not be imparted, and in use it will load and oppress the stomach; if it be overdone, will yield a flat, burnt and bitter taste; its virtues will be destroyed, and in use it will heat the body, and act as an astringent. The closer it is confined at the time of roasting, and till used, the better will its volatile pungency, flavor, and virtues be preserved.

"The influence which coffee, judiciously prepared, imparts to the stomach, from its invigorating qualities, is strongly exemplified by the immediate effect produced on taking it when the stomach is overloaded or nauseated with surfeit, or debilitated with intemperance, or languid from inaction.

In vertigo, lethargy, and all disorders of the head, from obstructions in the capillaries, long experience has proved it to be a powerful medicine; and in certain cases of apoplexy, it has been found serviceable even when given in elysiums, where it has not been convenient to convey its effects to the stomach. Mons. Malbranche restored a person from apoplexy, by repeated clysters of coffee.

"Du Four relates an extraordinary instance of the effect of coffee in the gout; he says, Mons. Deverau was attacked with the gout at twenty-five years of age, and had it severely until he was upwards of fifty, with chalk stones in the joints of his hands and feet, he was recommended the use of coffee, which he adopted, and had no return of the gout.

A small cup or two of coffee, immediately after dinner, promotes digestion.

With a draught of water previously drunk according to the eastern custom, coffee is serviceable to those who are of a costive habit."

The generality of the English families make their coffee too weak, and use too much sugar, which often causes it to turn acid on the stomach. Almost every housekeeper has a peculiar method of making coffee; but it never can be excellent unless it is made strong of the berry, any more than our English wines can be good, as long as we continue to form the principal of them on sugar and water.

Count Rumford says, "Coffee may be too bitter—but it is impossible that it should ever be too fragrant. The very smell of it is reviving, and has often been found to be useful to sick persons, and to those who are afflicted with the headache. In short, every thing proves that the volatile, aromatic matter, whatever it may be, that gives flavor to coffee, is what is most valuable in it, and should be preserved with the greatest care, and that, in estimating the strength or richness of that beverage, its fragrance should be much more attended to, than either its bitterness or astringency. This aromatic substance which is supposed to be an oil, is extremely volatile, and escapes into the air with great facility, as is observed by its filling the room with its fragrance, if suffered to remain uncovered, and at the same time losing much of its flavor."—*Philosophy of Vegetables*.

American Christians read this—then think upon it—then act for the judgment seat.

"OFTEN PERPLEXED."

"I am often perplexed," says Mr. Comstock in Arracan, "by questions about christians drinking ardent spirits. The heathen know that it is wrong, as well as I do; and shall I tell them that the enlightened christians of America not only drink, but also make and sell them. Would, for the honor of my Master, that such was not the fact. I cannot, however, teach that there is no guilt in drinking, and thus expose these benighted people to the drunkard's degradation and wretchedness, from which they are shielded by the requirements of their religion."

gion." The religion of Arracan, it seems, makes it an immorality to drink ardent spirits.—*Zion's Advocate*.

A REMARKABLE STORY.

Dr. Horneck, in his great Law of Consideration, tells us the following remarkable story, in proof of that scriptural declaration, "He that watereth shall be watered again."

"In Nisibis, a city of Mesopotamia, there lived a religious woman, who had a man that was a heathen for her husband. They were poor, yet by hard labor had got fifty pounds together;—whereupon the husband thought good to put it out to interest, that they might not live upon the main stock. His wife, being a christian, readily told him, that none paid greater interest for money lent him, than the God of the christians. The man, pleased with the news, asked where this God was to be met with? The woman told him at such a church, he had deputies that would receive the sum. They took the money, and to the church they went, where they saw some poor widows sitting. The woman said, these are the deputies of the God of the christians, who will receive your money, and pay you interest. The man, not much pleased with his security, yet overpersuaded by his wife, lets the poor widows have it: who, not knowing the man's intent, thankfully received it.

"A quarter of a year after, the man finding himself pinched for want of necessities, bade his wife go and demand a quarter's interest; to which she replied, that if he would go to those poor widows and demand the use, she did not doubt but he might have it.

"Accordingly he went to the poor women, with whom he expostulated; but what he had given them was consumed, and they were so far from paying him any interest, that they were ready to beg more money of him: with that he went out of the church sad and sorrowful; but in going, he spied one of the pieces of gold which he had given to the poor; which, it seems, he had accidentally dropped on the floor, at the time it was distributed. He took it up, went home, and complained to his wife of the cheat those poor widows had put upon him. She bade him trust that God whom he had lent the money to, and take the piece he had found, and buy necessities for the family. He went to the market-place, and among other things, bought some fish, which were to be dressed for dinner.

"His wife, on opening one of the fishes, found in its belly, a precious stone, which betrayed a worth by its unusual glittering. The man carried it to a jeweller, who presently gave him three hundred pounds for it; at which the man was so transported, that he began praising the God of the christians, and became one himself, being astonished at the Providence that had so miraculously disposed of second causes for his signal profit and emolument."

IRISH GENEROSITY.

"From the 1st of January 1834 to the 1st of May 1835, Abraham Bell & Co., of New York have received from the working classes of Irish emigrants, that is, from common laborers, farm servants, chambermaids, waiters, &c., to remit to their friends and kindred in Ireland the sum of fifty-five thousand dollars, in amounts varying from five dollars upwards. The average amount of the whole number of drafts sent is twenty-eight and a half dollars each."

New York, May 19th, 1835.

There is not a part of the country to which I have wandered, where I did not find that a like gentle recollection of the destitute left at home prevailed. In every large city is some one or more large Irish houses, which become the popular medium through which these offerings of the heart are transmitted to the miserable at home. When it is reflected that the donors are themselves the poorest of the poor, and that often at the close of their first summer, they are found transmitting their earnings to some mother, or aunt, or sister, without providing against or thinking of the severity of approaching winter, no eulogy can be too strong.

"Well, but look, David," remonstrated my kind friend H—— in New Orleans, to a poor fellow who, after three months' hard labor, brought him forty-five dollars to send home, "let me recommend you to keep back ten dollars of this to buy yourself a warm coat; we have a cold winter coming, man, and you are ill off for covering."

"It's true for ye, sir," cried Davy, scratching his head, and glancing down at his ragged garments, "but it's only for a month you'll be havin' cowl here, and the poor creature at home has a long winter to get over, and her as bare as myself, and less able for id. 'The clothes cost a heap o' money here, too, I find; and if you please, sir, in the name o' God, send all I have home, and I'll keep off the cowl, when it comes, by workin' the harder.'"—*Power's Impressions*.

SOUNDS.

What a noisy creature would a man be, were his voice, in proportion to his weight, as loud as that of a locust! A locust can be heard at the distance of 1-16th of a mile. The golden wren is said to weigh but half an ounce; so that a middling sized man would weigh down not short of 4000 of them; and it must be strange if a golden wren would not outweigh four of our locusts. Supposing therefore, that a common man weighs as much as 16,000 of our locusts, and that the note of a locust can be heard 1-16th of a mile, a man of common dimensions, pretty sound in wind and limb, ought to be able to make himself distinctly heard at the distance of 16,000 miles; and when he sneezed, "his house ought to fall about his ears!"

LUTHER.—It is said of Luther that he received many striking answers to prayer. On one occasion, while praying for the recovery of a friend who was dangerously ill, he confidently said *Fiat voluntas mea*, "let my will be done;" and then qualifying it, said *Mea voluntas Domine quia tua*, "my will, Lord, because thine."—His friend recovered.

From the Cross and Journal.

Westfield, March 24, 1836.

Brother Stevens:—We have just closed an interesting session of the missionary board of this association, (Rocky River) and find there are still interesting revivals of religion among our churches. The church in Cleveland have lately opened their new and commodious meeting-house, which is fifty-five feet wide by eighty long, with good galleries, and a stone basement story under the whole. The plain neatness of the finish, together with its high and elegant steeple, and its elevated situation, give it a majestic appearance. The Lord is pouring his Spirit on this church; a short time back 20 were baptized at once, and a number more are expected soon. There are also precious revivals in Bath, Liverpool, and Columbia. Our churches are generally prosperous. The missionary spirit is still rising, and when this quarter is completed, which brings to the sitting of the association, if the remaining missionary labor is filled as we expect, it will make in this associational year an amount of missionary labor of 3 years 2 months and 23 days, at an expense of \$646.23, of which \$521.23 have been raised in this association, together with a considerable amount pledged for future operations.

Your paper giving an account of the resolutions of the Board of the American Bible Society, just came to hand at the meeting of the Board; whereupon the Board took it into consideration and the following resolutions were unanimously passed.

"Whereas it appears by the resolutions of the Board of Managers of the American Bible Society, of Feb. 17th, that this Society have decided to withhold their aid from printing and circulating the translations of the Holy Scriptures into languages made by the Baptist missionaries; on deliberation,

"1. Resolved, That we deeply regret that a question of such a peculiarly denominational character, should have found its way into that consecrated spot, where we had hoped that the exertions of all denominations would ever be united in one common effort, and in holy union, to fill the earth with the Scriptures.

"2. Resolved, That we deeply sympathize with our missionary brethren in heathen lands, who appear to be hereby censured, and after laborious and untiring exertions to complete the translations, are disappointed of that aid to which they undoubtedly looked for printing and circulating the work among the thousands who are perishing for lack of vision.

"Also, that we feel the most unshaken confidence in the sound integrity and ability of our missionary brethren, fully believing that they have acted in the fear of God, and openly in the view of the world, that they might convey the TRUTH, as originally communicated from Christ, to the millions of the heathen.

"3. Resolved, That we will cheerfully co-operate with our brethren in general to the extent of our ability in taking efficient measures to sustain the printing and circulating of those translations alluded to, and earnestly hope there will be no unnecessary delay.

"4. Resolved, That we request the editor of the Cross and Journal to give it a place in his paper, and also request him to inform us as far as possible concerning the true and full state of this subject, what funds are necessary, to whom directed, the manner in which it may be proposed to raise them, etc. We look to our Atlantic brethren to lead the way in this, and would let them know we are ready to follow, and doubt not that efficient measures will be taken speedily, that the circulation of the Word of life be not long delayed.

"Passed March 19th, 1836.

"Signed, ABEL GOODWIN, Pres."

Respectfully yours,

FREDERIC FREEMAN.

EFFECTS OF GRAFTING, ON FRUIT.

That scions will produce fruit similar to the trees from which they are taken is a fact well known; but many people are mistaken in supposing that the scions govern wholly, and the stocks have no influence. The scions govern mostly, but as the stocks have some effect in many respects, it is important to horticulturists to examine the subject and learn all the various effects produced by the stocks, as in many cases it may be turned to great advantage, and in others much disadvantage, may be avoided.

Stocks have an effect as to bearing years.—Scions cut from trees that bear in alternate years, and put into stocks that bear every year or in alternate years different from which the scions were taken, will bear every year, though they may have their full and scanty years of bearing. This principle will be great advantage to the fruit grower, as it will enable him to raise fruit annually of those kinds, that without grafting, or by grafting on stocks that bear in the same alternate years, would only yield their fruit every second year.

Stocks affect the scion in hastening or retarding the ripening of the fruit. Fruit that ripens too late may be forwarded by engrafting it on stocks that ripen their fruit earlier, and the reverse. This may be turned to good account, and the same fruit may be had in succession by grafting on stocks that ripen their fruit at different periods. We have seen accounts of fruit being accelerated in its ripening one month by this method. Some fruits that are too late for our northern climate might be ripened here by engrafting on earlier stocks. In this way some excellent kinds of grafts that are now too late, might be ripened in season.

Stocks produce Defects on grafted Fruit.—Stocks that have produced fruit with rotten cores, or with water cores, will, in some cases, produce the same effect in a smaller degree on fruit engrafted on them. We noticed an apple tree that produced water cores in abundance; some of the apples were full of water, which could be plainly seen, through the peel. The Newton Sweeting was engrafted in that tree and some of the apples were water cores.

Stocks affect the Color of Fruit. We have

seen apples of the same kind of different colors, owing to the scions being set on different stocks. Some of the apples were red, others of a bright yellow.

Stocks affect the Quality of Fruit. Scions of the Baldwin apple were set in two trees; one bore very unpleasant fruit, the other bore apples of a very sharp sour, but they had a very rich flavor when mellow; we now have apples from both trees, and we can perceive a difference in the fruit, and that which grew on the last named tree resembled the fruit of that stock in their peculiar rich flavor. Butter or Melting pears are grafted on quince stocks in order to give solidity to flesh; some kinds are made valuable in that way which otherwise would not be worth cultivating. It is evident that sweet apples, in order to retain their sweetness in full, should be grafted into sweet apple stocks. We seldom see sweet apples from scions so sweet as natural fruit, owing, doubtless, to their being grown on sour stocks.

Stocks have an influence in increasing or decreasing the Size of Fruit. We have seen accounts of fruit being increased one half in size by being grafted in trees that produced much larger fruit. Perhaps the increase in size was owing in part to the thrift of the scion, as some times an improvement is made in that way without any influence of the stock otherwise than supplying an abundance of sap. We grafted the Winter sweeting into a sweet apple tree, that the sweetness of the fruit might not be depreciated; that tree produced excellent fruit, very sweet and good to keep, but it was small—the scions produced good fruit that kept long, but it was as small as the fruit of the stock; whether that was its common size or not we do not know, but it was owing in a measure to the stocks.—*Yankee Farmer*.

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